First of a Series on

PREHISTORIC PEOPLE OF ILLINOIS

ILLINOIS, A NEW LAND

by

HARRIET SMITH

Raymond Foundation

CHICAGO NATURAL HISTORY MUSEUM
RESEARCH EDUCATION
FOUNDED 1893 BY MARSHALL FIELD

Museum Stories, No. 410

March 2, 1963

Illinois, A New Land

Illinois is generally thought of as a *new* region—by geologists, historians, and, until recently, by archaeologists.

Geologists are interested in our Earth itself, studying evidence accumulated through several billion years in the rock layers and right up to the surface on which we now live. The geologists tell us that the rocks beneath Illinois were formed long ago in an ancient sea but that their surface is new—planed down by a thousand-foot-thick sheet of ice that shoved off the old soil and gouged into the bedrock with teeth of jagged rocks frozen into its base. While the glaciers were melting (until about 12 thousand years ago), a thick blanket of rock-dust was dumped or blown over this freshly scraped bedrock surface. Only the top few inches of this new soil are dark with the remains of plants that have grown here since the climate has warmed. And the Illinois landscape itself is new: water still collects in swamps and little lakes scattered helter-skelter wherever the glaciers left a low place, and it will be millions of years before streams drain them into the long-established valleys of the Illinois and Mississippi rivers and on to the sea. So geologists have many reasons for calling Illinois a new land.

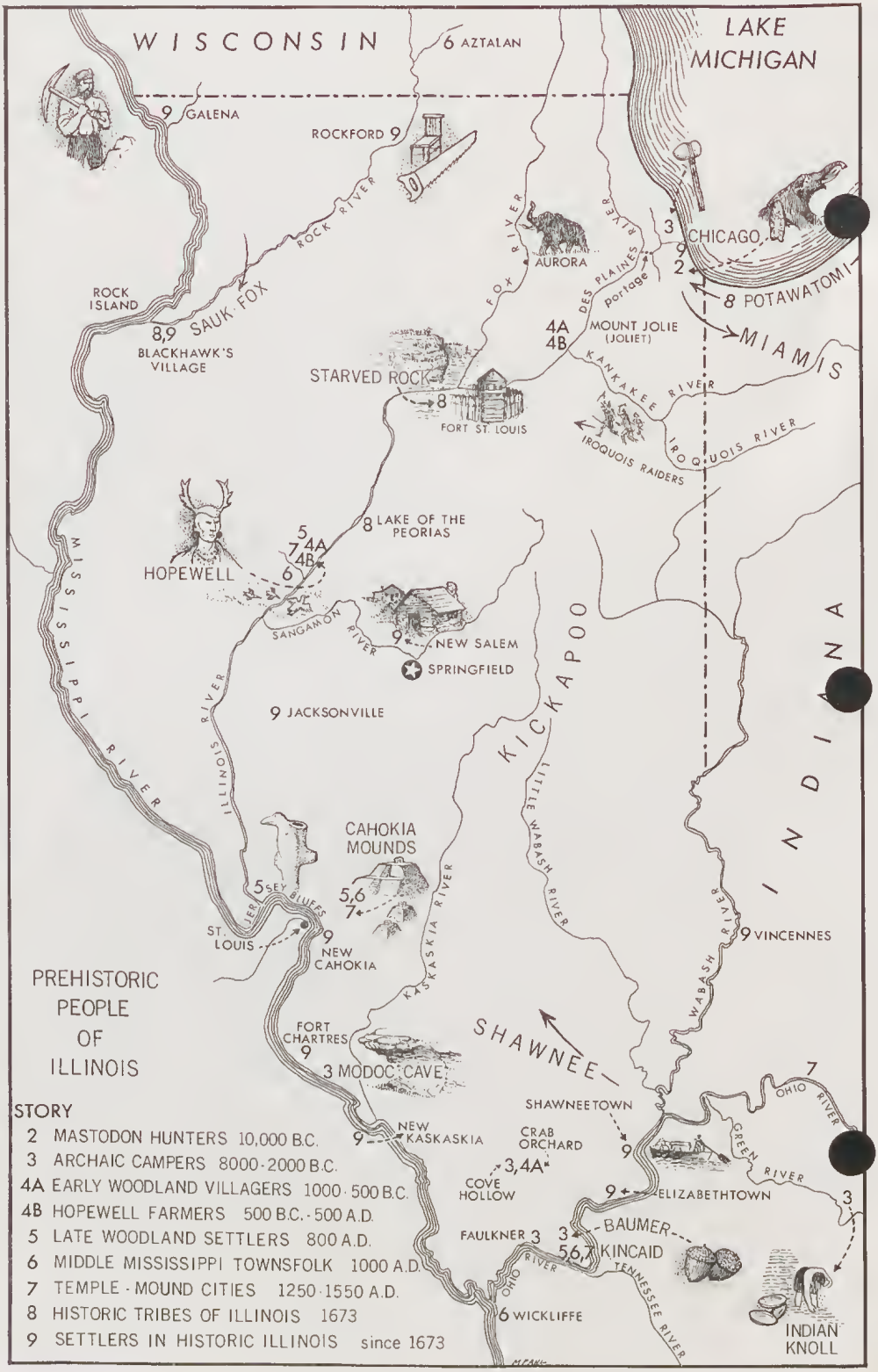
Historians deal with written records. They speak of all the Americas as the "New" World, where history started less than 500 years ago, and it took European explorers almost 200 years after that to reach this far-inland territory of the Illini Indians and start writing the history of Illinois. During the fierce competition for the fur trade with European nations, forest tribes from the north and east took over Illinois as their new hunting grounds, and these "historic" tribes were in turn expelled, in the early 1800's, by settlers coming from eastern states or directly from Europe, to whom this wilderness was the new land of opportunity. Most towns here are around a hundred years old. And so, even within the historic period, Illinois is one of the newer parts of this New World.

Yet there have been people living in Illinois ever since the glacial ice melted enough for anyone to get into this region.

Here was a clean slate on which the story of the past 12 thousand years has been recorded by man and nature together. And so this makes Illinois, to the *archaeologists*, one of the oldest areas in the Americas. The evidence they're finding in the soil of Illinois fits together into a continuous record of people living here ever since the area became fit for making a living. On top of the raw new surface and filling in the beds of glacial lakes and giant meltwater rivers, layers of earth tell a story that starts with the spears of Ice Age mastodon-hunters, followed by campsites of a succession of hunting bands, then farm villages and even temple-cities, right on up to the foundations of the homes we live in and the dime you may have lost in the yard yesterday.

These stories focus on a choice residential lot just across the Mississippi River from St. Louis—"choice" because so many families have chosen to live on this very spot where a modern ranch-house now stands, on Lot 19 of Mounds Acreage Subdivision. While this spot was still riverbed, flooded with meltwater from the glacier that dammed Lake Michigan, Illinois' earliest citizens hunted mastodons in swamps edging the Mississippi bluffs. After the water-level dropped, the valley marshes and rich prairies of this bottomland were a favorite hunting ground until Indian farmers chose our very spot for a settlement. This was about A.D. 800, and for the next 800 years this same plot of ground was constantly occupied by many generations of Indian townsfolk. They built their homes and finally a temple-pyramid—fourteen layers of human occupation recorded in the layers of earth within (and beneath) just this one of the eighty-six Cahokia Mounds. This group of mounds was named for the historic Indian tribe found here by the French explorers, as explained in the story about the Illiniwek.

But wherever one lives, there is always an outside world from which travelers pass by, bringing new styles, new ideas, and new problems. And so these stories tell of neighboring tribes too, and of how what was going on at the same time in the rest of the midwest region (and even across the seas) affected the lives of the people of Illinois.



PREHISTORIC PEOPLE OF ILLINOIS

STORY

2 MASTODON HUNTERS 10,000 B.C.
3 ARCHAIC CAMPERS 8000-2000 B.C.
4A EARLY WOODLAND VILLAGERS 1000-500 B.C.
4B HOPEWELL FARMERS 500 B.C.-500 A.D.
5 LATE WOODLAND SETTLERS 800 A.D.
6 MIDDLE MISSISSIPPI TOWNSFOLK 1000 A.D.
7 TEMPLE-MOUND CITIES 1250-1550 A.D.
8 HISTORIC TRIBES OF ILLINOIS 1673
9 SETTLERS IN HISTORIC ILLINOIS since 1673

Second of a Series on

PREHISTORIC PEOPLE OF ILLINOIS

MASTODON HUNTERS

10,000 B.C.

by

HARRIET SMITH

Raymond Foundation

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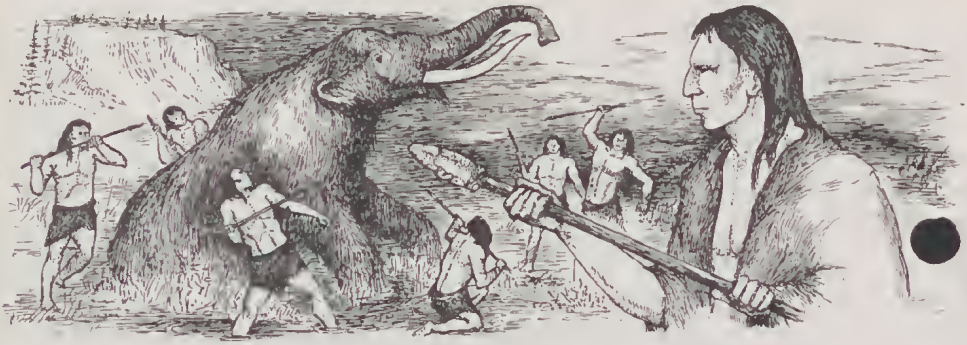
March 9, 1963



Mastodon Hunters, 10,000 B.C.

All Americans, starting with the earliest Indians, are descendants of immigrants. During the time when the single modern species of man was spreading out to become the three racial divisions of Europe, Africa, and Asia, glaciers barred the way to the Americas. But as the ice melted back, there were two periods (between 75 and 50 thousand years ago, and again from 25 until 10 thousand years ago) when ancient Mongol bands could have walked across on a land-bridge from Siberia to the newly uncovered world of North America. The earliest sign of people so far discovered in the Americas is a possible campfire buried in Texas about 35 thousand years ago.

Mammoths didn't reach North America from Asia until late Ice Age times either. And the Plains pioneers were mammoth hunters. Just as big nomad bands in Europe are known to have kept in touch with the mammoth herd on which they depended, so ancient Mongols must have been following their next meal—across to Alaska and, gradually, spreading through the Plains. A band of mammoth hunters must have lost track of their herd near the eastern edge of the Plains. Continuing along the easiest route, down a stream valley that led to the Mississippi, they discovered Illinois about 12 thousand years ago.

The moist chill of the still-melting ice was in this midwest region, and these first citizens of Illinois had entered a north-woods environment, forests of spruce and other hardy trees where they found good hunting—deer, elk, caribou, giant beavers, and elephants too! But these elephants were a forest species, the *mastodons*—broader than mammoths, with

straighter tusks and cone-capped teeth for crunching spruce boughs as they browsed in lowland swamps.

It's in spots that used to be spruce bogs or lakeside marshes between 12 and 9 thousand years ago that we find the skeletons of mastodons that had bogged down in the mud. And over a hundred spearpoints of a very special type have been picked up near such ancient hunting grounds. These are points for stabbing (not throwing) spears—streamlined and sturdy, without barbs and with grooves for the split spearshaft to fit into. Our Illinois Paleo-Indians probably also had hammerstones and used chipped flint scrapers to prepare skins for clothing, since these tools have been found along with elephant spearheads at ancient campsites in Kentucky and Pennsylvania as well as the western states.

Tackling any sort of elephant has never been a job for the solitary hunter. A number of families must have banded together, camping near the mastodons wherever they stopped to feed and sharing the meat on the spot since an elephant can't be dragged back to some seasonal headquarters. Such spots weren't chosen but accidental, and archaeologists have to wait for clues to turn up. The first thousand years of elephant-hunting in Illinois was a time of very low water-levels: Chicago would have been a good dry campsite since it was more than a hundred feet above the level of a shrunken Lake Michigan (and about as far from its shore as Joliet is now), and our spot on the flat Mississippi River bed was probably a spruce bog where mastodons fed. But if Paleo-Indians feasted on mastodon meat at either Chicago or Cahokia, the charcoal of their ancient camps is buried now under thousands of years of wind and flood deposits. Any day, somewhere in Illinois, someone will notice a deeply buried patch of charcoal that will turn out to be a Paleo-Indian camp. And sooner or later a mastodon skeleton will be found with a grooved spearpoint stuck so firmly in a bone that the hunter couldn't pull it out to stab again. For there were elephants in Illinois when our first citizens arrived, and these hunters had the same kind of weapon their western relatives used for hunting the Plains elephants.

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Third of a Series on

PREHISTORIC PEOPLE OF ILLINOIS

ARCHAIC CAMPS

8000-2000 B.C.

by

HARRIET SMITH

Raymond Foundation

Museum Stories, No. 412

March 16, 1963

Archaic Camps, 8000-2000 B.C.

Around 9000 B.C. the glacier made its last stand. A long period of heavy winter snows again dammed the St. Lawrence seaway, and summer meltwater flooded from the Illinois River into the Mississippi not far above Cahokia. To mastodon hunters on the bluffs overlooking our flooded site, the river seemed a lake—except that the water moved, swirling against the bank at their feet and undercutting the rock cliff at Modoc, about twenty miles south, to form a shallow underwater cave.

By 8000 B.C. the last glacier had melted far enough north for its waters to drain out through the St. Lawrence River as well as the Illinois outlet. The level of the Mississippi dropped below the base of Modoc cliff, uncovering the best campsite in that whole region beneath its sheltering rock ledge. Only for brief periods during these past ten thousand years has no campfire burned somewhere in the Modoc Rock Shelter.

The mud of the old riverbed was hardly dry before the first campers arrived. Ice Age herds that had supported big hunting parties were gone, northward to stay with winter; and now *lone* hunters stalked a deer or some smaller forest animal in Illinois. Families had to keep widely separated, foraging for whatever foods nature furnished in each season. A family picking berries at the edge of Modoc cliff must have spotted that shallow creek on the riverflat below. A fine place for clams! It didn't matter that it started to rain while they were collecting dinner—just behind them was a perfect shelter where they could build a fire to steam open the mussel shells.

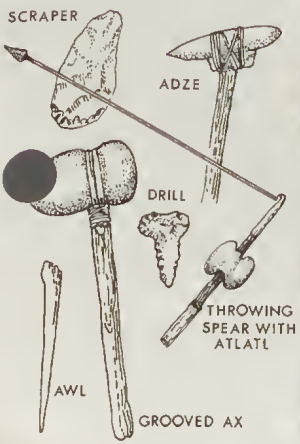
As they warmed themselves at the first campfire under this natural roof, a man made a new spearhead, flaking flint chips into the ashes, while his wife scraped a deerskin clean for making clothing. When she got up to rake the mussels from the coals, her flint scraper fell into the pile of firewood. People are untidy. Wherever they stay, they lose their possessions and leave rubbish—garbage, broken tools, scraps from making things. At Modoc these clues got buried between layers of flood deposits and wind-blown dust. Successive layers contain

more and better equipment, showing increasing efficiency in making a living from the Illinois woods and swamps.

The tool kit of Archaic Indians got bigger: To their original chipped-flint spearheads, knives, and scrapers for killing and skinning animals, the men added tools for making tools—awls and drills and woodworking equipment, like their stone axes that they pecked into shape with a hammerstone and ground smooth with sand. It was these Archaic hunters who discovered they could add length and strength to their arms with an atlatl (spearthrower)—a notched stick weighted with a bannerstone. Expert craftsmen ground this slate to perfect balance and, twirling a bone tube, bored a long hole through it for insertion of the wooden handle of the atlatl.

In layers accumulated over many thousands of years, a *mixture* of men's hunting equipment and of women's tools for preparing food and clothing shows that nomad families made the Modoc Rock Shelter "home," feasting and sleeping here for as long as there was food of any kind to be found in the neighborhood. But since 3500 B.C. this cave has mostly been used in the spring and fall by small hunting parties. The men would come to fish and hunt the flocks of migrating waterfowl on the Mississippi marshes from here to Cahokia, while their families stayed at a settlement that was tribal headquarters.

Thus, as the Illinois climate warmed up (five thousand years ago it was even hotter and drier than now), Archaic hunters established the seasonal pattern of living typical of our Woodland Region right into historic times.



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Fourth of a Series on

PREHISTORIC PEOPLE OF ILLINOIS

THE CAHOKIA PIONEERS

A.D. 800

by

HARRIET SMITH

Raymond Foundation

Museum Stories, No. 413

March 23, 1963

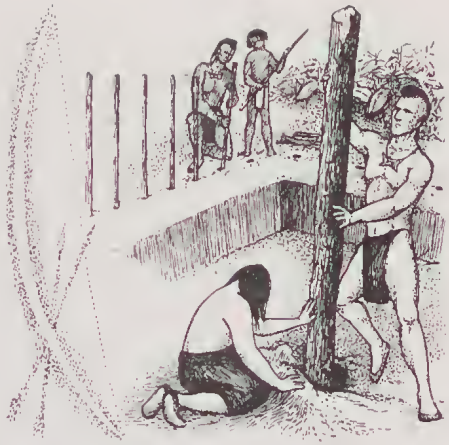
The Cahokia Pioneers, A.D. 800

After the collapse of the Hopewellian "civilization," the big farm towns broke up and small local groups went back to living in the *old* Woodland way. Late Woodland people in Illinois were more like frontiersmen than farmers. Gardens were again a side-line and, like their ancestors of Early Woodland days, people again depended mainly on hunting, using spears with a spearthrower and a new invention, the bow and arrow.

Late Woodland people had few of the luxuries or materials imported by international trade that had been the wealth of upper-class Hopewellians. We can find no signs of a ruling class or priesthood, and their tools and personal possessions seem to be homemade items, showing little of the pride in craftsmanship that would indicate they had specialized artists. Each family was pretty much on its own, making a living with the equipment they made for themselves from local materials. Their widely separated villages weren't much more than campsites—a cluster of huts near a spring on the valley-slope of one of the smaller streams.

Spread out into different areas of Illinois, each local group developed its own special ways of making houses, cooking equipment, weapons, and all such practical necessities. These differences in techniques are the same sort of *local* specializations in which historic tribes of a region differ, and so we are going to assume that, in each of the six Late Woodland areas of Illinois, people in the widely scattered settlements also shared the common background of language and history that would justify our calling them a "tribe."

Along the steep river-bluffs of the Mississippi, near where the Illinois joins it, was the "tribe" that archaeologists call the *Bluff People.* They seemed more progressive than the other five Late Woodland tribes unearthed so far in Illinois. Bluff People took more pains that their dead be well protected and better supplied for the next life, and they held onto more of the other traditions and craft-skills of their Hopewell ancestors too, like specializing in fine big tobacco pipes.



Tobacco would soon use up the fertility of a hillside garden-patch. Maybe it was because their tobacco crop had failed that one of the Bluff families moved out onto the fertile river-flat near Cahokia Creek, about A.D. 800. These seem to be the first Late Woodland people to make a definite choice of land for farming purposes (probably to plant tobacco rather than corn at first), and this is our first family to build a home on Lot 19 of present-day Cahokia Mounds subdivision. Soon neighbors moved into a house twenty feet away on our same lot. These Cahokia pioneers were the founders of a settlement that grew to as great a city as the Aztecs' capitol.

The first Cahokians built a different kind of house from any yet discovered in the Midwest. They dug a sunken floor, leaving a bench of earth along the sides. In the middle of the pit floor a deep hole held a log upright to support the roof, while wrist-thick posts were set into holes about a foot apart along the back of the benches to hold up walls of bark or matting. Now this is a lot like the partly underground houses built by earlier Southwestern farmers on their dry windy hillsides, and it may have proved a very snug home when anchored right into the slope at the base of the Mississippi bluffs. But it turned out to be the very worst type of house our Cahokia pioneers could have built on this flat, frequently flooded spot. Even before the sharp-cut edge of the sleeping bench showed any signs of wear, our first settlers realized their mistake. Luckily the floodwaters must have been backing up slowly from Cahokia Creek, for there was time to yank out the wall posts and especially the big center-post that had been such hard work to cut with a stone axe.

Salvaging as much of their homes as they could carry, the first residents of Lot 19 retreated—either to a nearby pit-house hamlet on slightly higher ground or back to the hills.

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Fifth of a Series on

PREHISTORIC PEOPLE OF ILLINOIS

OLD CAHOKIATOWN

800-1000

by

HARRIET SMITH

Raymond Foundation

CHICAGO NATURAL HISTORY MUSEUM
RESEARCH EDUCATION
FOUNDED 1893 BY MARSHALL FIELD

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March 30, 1963

Old Cahokiatown, 800-1000

Once farmers discover the richness of riverbottom land, floods never seem to discourage them. One of the Mississippi's biggest floods had made our first Cahokia families refugees. Its swirling waters completely filled the foundations of both pit-houses with sand and then covered the whole area with a flat layer of mud, and yet, when the floodwaters receded, this very same spot was picked out again to be lived on. We'd like to think one of our pioneer families returned to rebuild their homestead. If so, they'd learned their lesson: From now on Cahokia houses had floors as high as the ground—or higher.

Directly over a buried pit-house they built another Indian farmhouse much like it, except that this clay floor was smoothed over the level ground. It was the kind of cabin other *Late* Woodland tribes were building at settlements near present-day Joliet, Peoria, and Carbondale. Their dried-grass roofs were a fire hazard, and this time the family in our House No. 2 could not salvage their big post while it supported a blazing roof. At Cahokia, if a house wasn't washed out by flood, sooner or later it burned or was wrecked to make way for some civic improvement project. For eight hundred years, one structure after another was built on this *same* spot, each raised a little higher on top of the ruins of the house that preceded it.

The crumbled ruins of House No. 2 made this spot stand a little higher and drier above the flat valley. *Now* there was a good reason for the next family to choose this same site. As they patted on the smooth layer of clay for *their* floor, you can imagine they reminded each other, "We'll have to remember not to trip over that post-stub in the corner!" This third house

STEPS IN HOUSE CONSTRUCTION

on our spot burned down too, and so did the next one—a much larger cabin with entrance hall and pantry (an indoors storage pit). This fourth house was the end product of two hundred years of gradually improving *local* architecture.

Now, around A.D. 1000, a colony from the Lower Mississippi Valley moved in with the Cahokia townspeople. Though small-town democracy ended, the "natives" weren't just taken over. Cahokians kept their own *techniques* of making things but copied the *appearance* (shapes and decorations) of their new neighbors' belongings—blending new southern ideas with their own methods into a *Middle* Mississippi way of life.

Thus the fifth building on our lot was no cabin, but a real *house:* Between small posts set close together in narrow trenches they wove branches to support clay walls. They tied the tops of the wall posts together to make an arched roof and covered roof and sides with overlapping sheets of matting, leaving a smoke-hole above the clay fire-basin that served as both cookstove and furnace.

This new kind of house must have been the priest's home, for it was built right beside a strange religious structure—Cahokia's first "public building." This specialized (not residential) house was *round,* and it combined the most ancient Cahokia tradition of a pit floor with the new wall-trench construction. But everything was *more so* than in the ordinary Middle Mississippi residence: A deep, wide trench held wall posts too big to be bent, and so roof-beams were supported by center posts and thatched with bundles of grass. The thick clay walls were covered with matting inside and out, and a deeply paved clay floor continued up around the rim of the pit to make a high curb. (Could this have held up a bench on which worshippers sat in a circle?) In the center, an ever-burning altar fire baked the deep fire-*well* into brick—until the day that old fire hazard, the thatched roof, caught fire. So quickly did the flames spread across to the priest's house that there wasn't even time to rescue the big pot of stew warming on the rim of his fire-basin—where an archaeologist found this twice-cooked dinner a thousand years later.

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Sixth of a Series on

PREHISTORIC PEOPLE OF ILLINOIS

ILLINOIS' FIRST CAPITOL

1250-1550

by

HARRIET SMITH

Raymond Foundation

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April 6, 1963

Illinois' First Capitol, 1250-1550

For several hundred years Cahokia remained a group of communities spaced between cornfields. The Chief of our section gained prestige by occupying the site made sacred by the old religious center. He had earth piled a foot high beside the ruins to make the foundation for his big double cabin. The other half was the guest-house for official visitors. The common people would gather in front of the *Chief's platform* to get a look at important visitors and to watch the feasting and entertainment, lighted by the fire blazing in a basin-hearth just inside the extra-wide doorway.

The population grew. Nearby houses were cleared so that the surrounding earth could be dug and piled beside and over the original platform to make one four times as big and a yard high. Watchfires burned, a hundred feet apart, at both eastern corners whenever dancing feet packed harder this big stage, on which were celebrated harvest festivals, religious pageants, and military triumphs. For their final ceremony on this *Town Square,* the Cahokians built a stockade around the original quarter that had been the chief's platform, to give privacy for the priests' secret rites. They hauled the trunk of a giant cypress from the swamp and, bracing its base in a deep slanting hole, levered it upright in the sacred enclosure—an engineering feat comparable to the erection of the great stone monuments on Easter Island.

This was about 1250, and a powerful religious movement was surging northward from Mexico. Our Cahokians pulled out their big pole and started piling up a tall steep pyramid on top of the old platform. Other mounds were going up all over the place—not helter-skelter, but in an organized city plan. For years Cahokia must have looked like a beehive as lines of workers trudged back and forth from the swamps carrying basket-loads of black earth. Cahokia communities were now suburbs, from which rows of smaller temple-pyramids led to an enormous one that covers more ground than the Great Pyramid of Egypt. On its flat top, the city's main temple towered a

hundred feet high, only a block away at the head of our street. Our temple-mound was the third in a row of four, facing a parallel row across a wide avenue that led to the stairway up to the Great Temple. In this *City Plaza*, market days were held and through it all festival processions passed *our* temple door. So now our pioneers' lot was in the heart of a city, a great city that was the capitol of an Indian civilization much like the Aztecs', until war destroyed it in the mid-1500's.

The survivors of Cahokia, looking back across the Mississippi River, saw one section after another of their conquered city flame up as looters set torches to every home and temple. When the fires died, the red-burned clay of ruined walls splotched the black mounds, and for the next hundred years Illinois, like neighboring Kentucky, was "a dark and bloody ground" where roaming bands from tribes displaced in the East hunted and fought, but none could make this land theirs.

At least one skirmish took place in the ruined city. Only a year or so after the great burning (the earth slopes still stood sharp and tall) the bodies of four foreign warriors were laid at the base of our pyramid, on top of debris washed down from the temple ruins above. Their companions covered them with a layer of the yellow earth and left them in this desolate spot. It was the discovery of these skeletons in 1941, while scraping the surface to build a new ranch-house, that called the attention of archaeologists to this *particular* spot (Mound No. 55, on Lot 19 of Cahokia Mounds Acreage) and led to the author's excavation of eight hundred years of peaceful living here before those enemies came.

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Seventh of a Series on

PREHISTORIC PEOPLE OF ILLINOIS

THE ILLINIWEK

1673

by

HARRIET SMITH

Raymond Foundation

Museum Stories, No. 416

April 20, 1963

The Illiniwek, 1673

French explorers assumed that the Mississippi bottomlands across from today's St. Louis had always belonged to the historic tribe they found here—the Cahokia tribe of the Confederacy of the Illiniwek (or, as the French spelled it, the Illinois). And in these stories about the people of Illinois, *we* have called the prehistoric Indians who built our pyramid-city "Cahokians" because maps label this location "Cahokia Mounds."

But European settlers were surprised to learn that their Indian neighbors all through the American Woodland Region disclaimed any knowledge of the ancient mounds in their territories —which wasn't so surprising after all, when anthropologists discovered that most of the historic tribes had traditions of moving in quite recently from some place else. And so historians tried to account for all the mounds by inventing a long-vanished mysterious race not connected with Indians at all. Now it looks as if the French explorers were right in the first place about one group of tribes, the Illiniwek. And so the ruined city we've been calling Cahokia probably *was* the original headquarters of the Cahokia tribe of this confederacy.

The people of Illinois became part of historic times in 1673, when Father Marquette and the French fur-trader Louis Joliet visited the headquarters of the Kaskaskia branch of the Illiniwek, at Starved Rock on the Illinois River. The Kaskaskias told the explorers that all the Illiniwek had been driven from their lands a hundred years ago—that is, in the mid-1500's, which fits scientists' estimates of the time our mound-city was destroyed. They had fled across the Mississippi River and

returned home only a short time before the arrival of the first explorers. Without written records to remind them of the glories of the past, a hundred years would have been long enough for these refugees to have lost interest in such big public-works projects as mound-building. And, while struggling desperately to make a living among unfriendly strangers, they'd have had little time to continue the leisurely arts and luxuries of life in a big city.

If the Illiniwek actually were the remnants of the people who had developed the great Middle Mississippi civilization, they (like Woodland survivors of the Hopewell downfall a thousand years earlier) had turned back to simpler, more down-to-earth ways by the time French visitors described them in historic records. Whatever these explorers, fur-traders, and missionaries considered interesting enough to mention about the everyday life of the Illiniwek corresponds not only with what has been excavated at their Starved Rock village, but even more closely with the ways of *our* prehistoric Indians that lived on Lot 19 of Cahokia Mounds Acreage Subdivision.

In 1673 the Illiniwek were building houses much like our priest's home of A.D. 1000—mat walls, arched roof, and, in the floor, clay-lined pits that the explorers saw the Illinois using for cooking and also for storing corn. French visitors were escorted to the biggest house in town—the home of the chief, which was used as the assembly hall. The Kaskaskias had a town temple, too, but French records only mention this pagan building as different from the dwellings. And like the prehistoric Cahokians (and the earlier Hopewell people) the Illiniwek depended on great fields of corn (not little gardens) planted in the rich bottomlands along the big river-valleys of the Illinois and Mississippi. The chivalrous French disapproved of the women's being the farmers while the men played ball or loafed when they weren't off somewhere hunting. In summer, while the corn was growing, and again in winter, Illiniwek hunting parties roamed in search of the meat and hides of deer and buffalo, as in Archaic times, when Woodland Indians in Illinois started following a *seasonal* pattern of living.

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Eighth of a Series on
PREHISTORIC PEOPLE OF ILLINOIS

SETTLERS IN ILLINOIS
SINCE 1673

by

HARRIET SMITH
Raymond Foundation

Museum Stories, No. 417
April 27, 1963

Settlers in Illinois, since 1673

The Illiniwek welcomed the French explorers and encouraged them to establish forts and missions at their towns. An Iroquois raid on the Kaskaskia village at Starved Rock caused La Salle to build Fort St. Louis there in 1682, and most of the Indians of the Illinois confederacy gathered here under the protection of their French partners in the fur trade. It was La Salle's lieutenant Tonti who guided missionary priests to the Illiniwek village of Cahokia on the Mississippi, where the first church in Illinois was built in 1698, and the first *permanent* white settlement grew up around it. Many families around here today have the names of colonists who came from France and Canada to this new outpost of New France—named "the Illinois District of the French Province of Louisiana."

When the French flag came down at nearby Fort de Chartres in 1765, the French and Indian population of Illinois resented British military rule. Four years later, at the brawling frontier trading-post that had grown around the Cahokias' mission, the famous Chief Pontiac was conspiring with tribal delegates when he was murdered by a drunken Illiniwek. In revenge, Pontiac's allies—the Ottawas, Chippewas, and Potawatomies—gathered from the north around Starved Rock. They wiped out this headquarters of the Illiniwek and took over the territory.

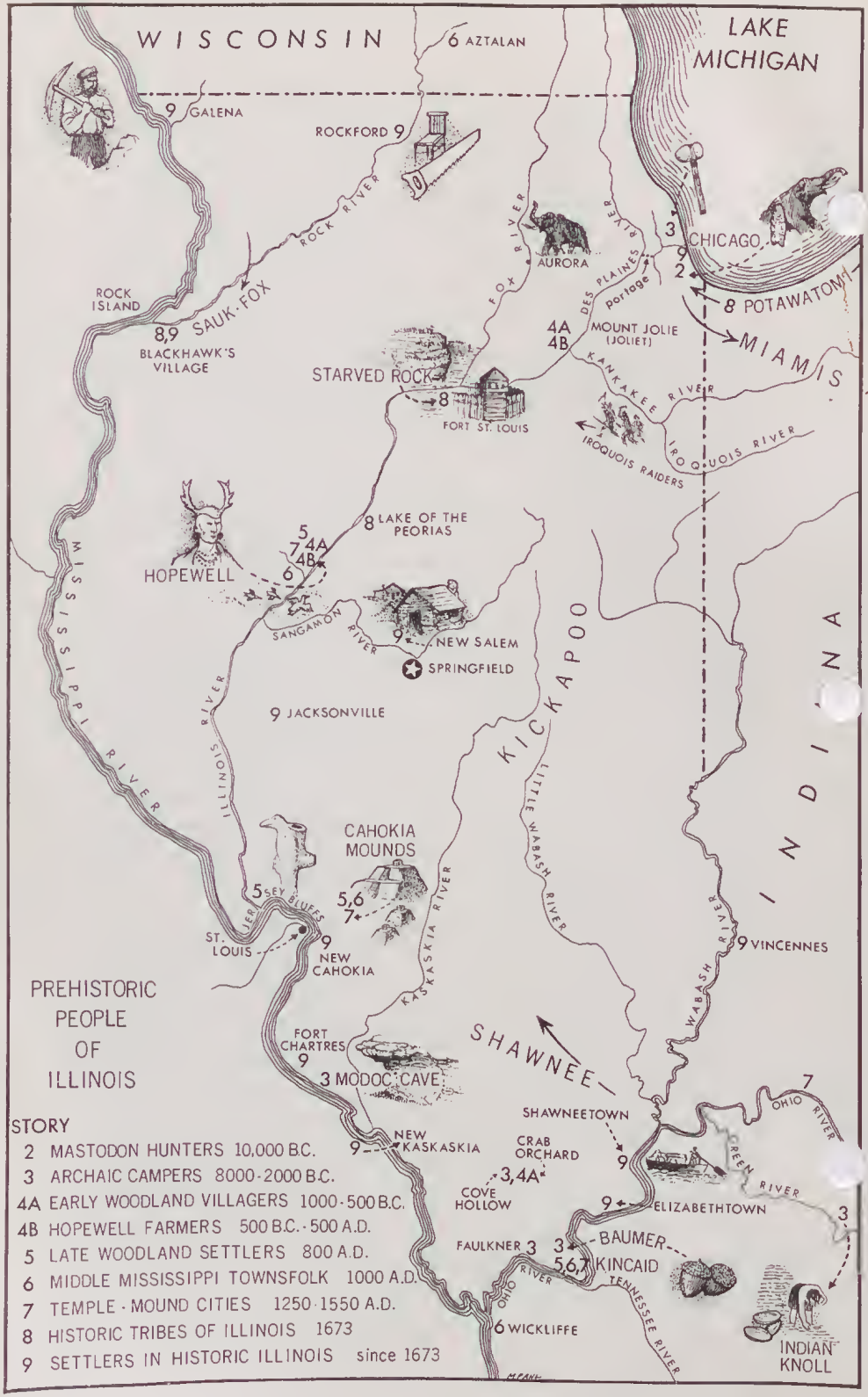
Remnants of the Cahokias were still at Cahokia ten years later, when the outside world heard of the town for the second (and last) time in history. George Rogers Clark made Cahokia his headquarters for conferences with the Indian chiefs, and from here he set out, in 1779, on the famous march to Vincennes that made the whole Midwest the Northwest Territory of the new United States. Now waves of Americans came down the Ohio into Illinois—first lone trappers, then squatters with their families, and by the 1830's well-to-do easterners. Land-hungry farmers and young business men, eager to make their fortunes on this western frontier, settled near the rivers until about 1840. Then the steel plow was invented in Illinois to cut through sticky prairie sod, and settlements sprang up

throughout the state's rich central prairielands.

Many nationalities have brought their own traditions to Illinois: In the wooded river bluffs west of Jacksonville, descendants of English settlers of the early 1800's still gather in small towns, named for "home," to hold annual Burgoo Feasts of hunters' stew. The new railroad in 1852 brought many people from Scandinavian countries to work in the lumber and dairy industries in northwest Illinois. Rockford's furniture business was founded on the woodworking skills of Swedish carpenters. Each new industry attracted immigrant workers to Illinois. Sturdy Slavs came to build railroads and later to make steel in jobs their grandsons still hold, along with such recent comers as the Mexicans. The growth of cities (and especially rebuilding Chicago after its great fire in 1871) offered opportunities in construction and business to Irishmen and Germans, then Italians, and recent war refugees.

Yet the oldest industries of all in Illinois were started by prehistoric Indians: Fluorspar, now used in the finest glass for lenses, was mined at Elizabethtown on the Ohio a thousand years ago to make Indian jewelry. Before the time of Christ, lead mined in the northwest corner of Illinois was traded into Ohio as Indian treasure, and in 1828 a rush of Welsh miners built these Galena diggings into a boom-town. But Galena depended on steamboat transportation, which was put out of business by the new railroads soon after 1850.

Transportation is the key to the way Illinois developed: Earliest towns were on rivers, often at Indian villages like Peoria, Kaskaskia, and Cahokia. Then towns grew around mills (still on a river) to grind the farmers' grain or cut planks, as at Lincoln's New Salem. But after 1850, Illinois towns followed the railroads. During the Civil War Illinois settled into its present pattern, with Chicago as its transportation hub. When the St. Lawrence Seaway extends to the Illinois River, ocean ships will follow the route that was the wilderness thruway in Indian days and (coming around full cycle in these stories) that was originally carved by glacial waters in the Ice Age times of Illinois' first citizens.


WISCONSIN
6 AZTALAN
LAKE MICHIGAN
9 GALENA
ROCKFORD 9
ROCK RIVER
FOX RIVER
DES PLAINES RIVER
AURORA
3
9
2
CHICAGO
Portage
8 POTAWATOMI
ROCK ISLAND
8,9 SAUK-FOX
BLACKHAWK'S VILLAGE
4A
4B
MOUNT JOLIET (JOLIET)
MIAMIS
KANKAKEE RIVER
STARVED ROCK
8
FORT ST. LOUIS
IROQUOIS RAIDERS
IROQUOIS RIVER
8 LAKE OF THE PEORIAS
5
7
4A
4B
6
HOPEWELL
MISSISSIPPI RIVER
SANGAMON RIVER
9 NEW SALEM
SPRINGFIELD
9 JACKSONVILLE
ILLINOIS RIVER
KICKAPOO
LITTLE WABASH RIVER
INDIANA
CAHOKIA MOUNDS
5,6,7
5 SEE BLUFFS
ST. LOUIS
9
NEW CAHOKIA
KASKASKIA RIVER
9 VINCENNES
WABASH RIVER
PREHISTORIC PEOPLE OF ILLINOIS
FORT CHARTRES
9
3 MODOC CAVE
SHAWNEE
SHAWNEETOWN
7
OHIO RIVER
STORY
2 MASTODON HUNTERS 10,000 B.C.
3 ARCHAIC CAMPERS 8000-2000 B.C.
4A EARLY WOODLAND VILLAGERS 1000-500 B.C.
4B HOPEWELL FARMERS 500 B.C.-500 A.D.
5 LATE WOODLAND SETTLERS 800 A.D.
6 MIDDLE MISSISSIPPI TOWNSFOLK 1000 A.D.
7 TEMPLE-MOUND CITIES 1250-1550 A.D.
8 HISTORIC TRIBES OF ILLINOIS 1673
9 SETTLERS IN HISTORIC ILLINOIS since 1673
9 NEW KASKASKIA
CRAB ORCHARD
3,4A
COVE HOLLOW
9
ELIZABETHTOWN
GREEN RIVER
3
FAULKNER 3
3
BAUMER
5,6,7
KINCAID
OHIO RIVER
TENNESSEE RIVER
6 WICKLIFFE
INDIAN KNOLL